THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Craemer Tower
Concordia Seminary
St. Louis
Missouri

Craemer Tower is one of the dormitories of Concordia Seminary. It is named after the late Prof. F. A. Craemer, president of Concordia Seminary at Springfield, Ill., from 1875—1891.

The Christian Education Company, developed by the Rev. Martin Simon to promote Christian education, is transferring its place of business from Eugene, Oreg., to Highland, Ill., about thirty miles east of St. Louis, Mo.

The resignation of Prof. Paul E. Kretzmann, Ph. D., D. D., Ed. D., who has been on leave of absence from Concordia Seminary, St. Louis, during the past school year, was accepted by the Seminary Board of Control at a recent meeting.

The Rev. John A. Moldstadt, pastor of St. Mark's Lutheran Church, Chicago, of the Norwegian Synod of the American Ev. Luth. Church and for many years a member of the Synodical Conference's Missionary Board, was called to his eternal reward on June 4.

The Rev. Karl Kurth, pastor of Grace Ev. Luth. Church, St. Louis, Mo., since 1936, has accepted the call to the position of executive secretary of the Missionary Board of the Synodical Conference. The Rev. Kurth was ordained in 1912 and has had a wide range of experience in serving congregations and the church at large. He succeeds the Rev. L. A. Wisler who died Feb. 14, 1945.

A fresh egg per week is what Margaret Graebner, serving two hospitals near Kassel, Germany, as dietician, hopes to collect for her patients by foraging the countryside in a jeep. Miss Graebner is with UNRRA.

The American Bible Society has acknowledged the receipt of a $10,000 check from our Synod's Emergency Planning Council for the distribution of Japanese Scriptures in Japan. The letter states: "Your check comes at an opportune time, for a shipment of 100,000 more Testaments is just now being got ready."

Negroes and whites worship together at St. John's Ev. Lutheran Church (U. L. C. A.), in the Bronx, New York City, "where 41,000 black and white people live in a space bounded by six blocks in one direction and four in the other." The eighty-five-year-old congregation could have relocated when the Negro influx began. Dr. George G. Hackman, pastor of St. John's, convinced that his church was needed in the area, directed his efforts towards wiping out segregation, prejudice, and race distinction. "No Color Line," a fascinating account by Marianne De Graff in the May 15 issue of *The Lutheran,* tells the story of St. John's Church.

The Biblical Seminary of New York at its forty-sixth annual commencement on May 27 conferred degrees upon two Brooklyn pastors of our Synod. The Rev. Louis Christian Meyer, A. B., B. D., of St. Peter's Luth. Church received the degree of Master of Sacred Theology, and the Rev. Raymond F. Surburg, A. M., Th. D., of Bethlehem Luth. Church was the recipient of the degree of Master of Religious Education. Pastor Meyer's thesis was on the subject "Training Sunday School Teachers in the Use of the Bible: An Instructor's Guide," while Dr. Surburg's thesis was on the subject "Teaching Youth the General Epistles."

Five Hoyer Brothers in Our Church's Service

Three prefabricated brooder houses furnished the material from which the men and women of Our Savior Luth. Church, Des Moines, Iowa, and friends from neighboring congregations built an attractive little white church, which comfortably seats 125 persons. Pastor William Henline labored side by side with the volunteer workers.

For the first time in its history Saint John's Ev. Luth. Congregation, located eight miles southeast of Inkster, Mich., arranged a special service in which twenty-three children ranging from three weeks

Baptized at St. John's near Inkster, Mich.

to fifteen years in age were baptized. Nine of these were gained through the Christian day school, in which ninety-five children are enrolled. St. John's Congregation, founded in 1888, is strictly rural in character.

Two pastors of the United Lutheran Church, and the wife of one of them, perished in the La Salle Hotel fire. They were Missionary A. F. Schmitthenner from India, who was home on furlough and was planning to return to India in December; and Dr. and Mrs. E. E. Snyder, pastor for twenty-seven years at Van Wert, Ohio. Dr. Snyder had just been appointed Executive Secretary of the Board of Foreign Missions. He had planned to move to New York next Monday, June 10. — PAUL MEHL.

At the recent convention of the Oklahoma District at Tulsa five Hoyer brothers, all of them clergymen, had a convention of their own. The picture shows, l. to r.: the Rev. Hugo Hoyer, pastor at Fairmont, Okla.; the Rev. George Hoyer, pastor at Topeka, Kans., and vice-president of the Kansas District; the Rev. Paul Hoyer, pastor at Okarche, Okla.; the Rev. Otto Hoyer, pastor at Alva, Okla., and president of the Oklahoma District; Dr. Theo. Hoyer of Concordia Seminary, St. Louis, the essayist for the convention. G. V. S.

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THE LUTHERAN Witness

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Editorial

"The Lord Is the Strength of My Life"

Next Sunday is the First Sunday after Trinity. The Epistle for the day emphasizes our duty to love God and our brother. The Gospel directs attention to the Word: "They have Moses and the Prophets." The Word reveals God's love for us in Christ, which must ever be the well-spring of our love for our neighbor. But how weak we are in both respects! We fall woefully short of anything like perfect love. We must ever look to God and the power of His Spirit in the Word for strength, to love and grow in love. We must pray, as in the Introit: "O Lord, I have trusted in Thy mercy," and in the Gradual: "Lord, be merciful unto me; heal my soul, for I have sinned against Thee," and in the Collect: "O God, the Strength of all them that put their trust in Thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace that in keeping Thy commandments we may please Thee both in will and deed; through Jesus Christ, Thy Son, our Lord. Amen." W. G. P.

A Full Program for the District Conventions

Every third year our Synod meets for a national convention. The two intervening years the synodical Districts meet separately. This year is a District convention year, attended by all the pastors and by a delegate from each member congregation. Nonmember congregations have advisory representatives.

The business before the Districts is weightier than in many years, as is evidenced by the convention manuals published by the various Districts. Some of these manuals are printed booklets of 32 pages and more; others are mimeographed books running into 40 and 50 pages. There is nothing like these books to get a close-up view of our synodical work. Here is the North Dakota 25th convention manual. Every department of church work is covered. All missions and congregations listed by statistics, including subsidies, church extension loans, radio activities, not forgetting the archivist's report. The LUTHERAN WITNESS is now read in 3,875 copies, and the public relations department is wide awake. "It has been our practice to contact the pastors where we have received a cancellation from the publishers of a subscription and urge the pastor to try to locate the person. In the event he is unable to do so, we have asked him to send in another name."

The work of combining parishes is continuing apace. There are in the northwest parishes of North Dakota six stations in which some three to four missions have been combined — a saving in funds and in man power and a gain in efficiency for the churches so combined. Three churches have moved from the country into the town. Missionaries' salaries now have a maximum of $2,000 per year, excluding bonuses. Every turn of the page reveals interesting items. Such convention manuals cannot but aid the layman in making intelligent contributions to the work of our Synod.

G.

Shortage of Candidates

During the week of May 12 the District Presidents of our Synod met in St. Louis for the purpose of assigning calls to ministerial and teacher candidates and filling other applications as well as possible. The shortage of professional man power in our Church is becoming serious, as the following figures show.

Calls for ministerial candidates	132
Candidates available	77
Shortage	55
Calls for regular male teachers	66
Candidates available	33
Shortage	33
Applications for student vicars	157
Students available	66
Shortage	91
Applications for supply teachers	253
Supplies available	108
Shortage	145
Applications for women graduates	82
Women graduates available	22
Shortage	60

For non-Missouri Synod readers we should add these explanatory remarks: "Ministerial candidates" are the graduates of our two theological seminaries, and the teachers and "women graduates" refer to the graduates of our two normal schools preparing teachers for the Christian day schools (full-week grammar schools, parochial schools) conducted by our congregations. "Supply teachers" refers to theological students doing a year's teaching in parish schools. "Student vicars" refers to students assisting pastors in their parish work. It should be noted also that this shortage of men and women in the service of the Church is caused not by an abnormally low number of candidates for ministry and school but in the expansion of our work. In other words, this shortage is a token not of weakness but of strength and progress.

One of our District Supplements remarks: "Although this situation cannot be relieved immediately, it does sound a loud call to scan our confirmation classes and persuade capable lads to study for the ministry and to train for the teaching profession." And let those sent to college be gifted lads of good character, because the Church can use no others. At a scientific congress a few years ago we heard a speaker plead for "more good doctors, and this country," he added, "only wants good ones!"

To make up for the deficiency of trained teachers in our parish schools the Minnesota District Committee on Education through its director, the Rev. H. J. Boettcher, makes this appeal to the pastors of the District:

"Help us! Make known the desperate need. Try now, at once, to induce former teachers, married women, and more especially recent high school graduates to attend the accelerated teacher-training course this summer. We had several such emergency teachers with only summer school training in our schools last year, and they did very well. There must be some among you young members who will for Jesus' sake volunteer to take these courses this summer in order to fill a vacancy next fall. We dare not retrench. We will not, with God's help, allow any Christian day school or classroom to discontinue for lack of a teacher next fall."

The "accelerated teacher training course" here referred to is offered in our teachers colleges in River Forest, Ill., and Seward, Nebr. G.

Mixed Marriages

By mixed marriages we mean marriages between persons of different faiths. The theme suggests itself through a memorandum which we made at the great missionary round-up in Detroit. One of the speakers, referring to the difficulties of winning people for our Church even where circumstances appear most favorable mentioned the case of those men and women who are married for a long number of years to a non-Lutheran partner who all this time attends either a Catholic or other non-Lutheran church or none at all — by far most frequently none at all. Invariably the answer the pastor or missionary gets is: "I don't want to disturb our happy home."

These cases illustrate a strange word of our Lord which many read and wonder what it can mean. Let me point out this saying as it is recorded by St. Matthew in his tenth chapter:

"Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

A "happy home" built on the agreement that "we don't discuss religion" is certainly not built on true love of one spouse for the other or of parents for their children. Not only do they deprive each other of the sacred joys of a home in which Christ is the invisible Head, but the children of such a home as a rule turn their back to the Church — any church — every church — when they grow up. We have widespread paganism in America today because a generation ago we had so many homes nominally Christian but really indifferent to the teachings of Christ. G.

Old Principles, but Changed Conditions

The conditions which face us today are entirely different from those which confronted Jesus and the Apostles. Again, conditions and circumstances here in America at present are entirely different from those in the time of Luther. More than that, even during the lifetime of many of us conditions in our country and in our Church have changed very much. We could write pages if we wished to trace or picture these changes: changes in language, in the economic and social position of our members, in the education of our young people, and in the churches about us. We speak of the horse-and-buggy age, because not a few of us recall the time when our streetcars were unheated and were drawn by horses or mules. Those were primitive conditions. Many of these "good old days" were in reality days of hardship, of suffering, and even of tears.

Withal we must keep in mind the fact that some things have not changed. The Law of God, which tells us to love God above all things and to love our neighbor as ourself — that has remained the same. The Gospel, which tells us that "God so loved the world that He gave His only-begotten Son" — that also remains the same. The Lord's Prayer remains the same, and the Benediction of Aaron remains the same. We have the same Bible. Ay, even in secular knowledge many things have not changed. Today the same mathematical truths are true which were true thousands of years ago. We should certainly not attempt to change any of these. But we must be careful in applying words which were spoken amid entirely different conditions and circumstances to the conditions and circumstances of our age. Note, Moses permitted divorce on grounds which Jesus did not recognize as valid. Did Moses and Jesus differ in their moral teaching? Not at all, but Moses faced a different situation, spoke not only for true children of God, but addressed a nation. Luther had to deal with the representatives of the German Empire, he had to come to an understanding with the elector of Saxony. The schools at that time were not such schools as we have in our congregations today.

All this requires that we exercise great care in applying to conditions which confront us words spoken when circumstances were entirely different. We should not only make sure that the principle which we express is correct, but also that the person to whom we apply it is the one to whom it should be applied. S.

Unity in Essentials Only?

The Central District of the American Lutheran Church, covering the States of Colorado, Nebraska, Kansas, Oklahoma, and parts of Missouri, was in session at Millard, Nebr., during April. Pastor H. G. Cattau of Louisville, Nebr., reports the following resolutions adopted by the convention:

"A pressing problem and therefore a burning desire of every faithful Lutheran is the unity of all Lutheran Church Bodies of America. To come a step closer to this goal, the Central District of the American Lutheran Church has joined in a common effort proposed to it as 'selective fellowship.'

"At the same time the Central District submits to the American Lutheran Church for serious consideration, as its own opinion, the following procedure:

"Instead of basing the fellowship on detailed theological expositions, we should confine ourselves to essential requirements. The Confessional statements embodied in the Confessional Writings of the Lutheran Church offer themselves

as such. Since they have served our Fathers for centuries as basis for unity, we believe they can serve as effectively today.

"We would, therefore, welcome a declaration of the American Lutheran Church to the effect that Altar and Pulpit Fellowship is offered to all Lutheran Church Bodies which hold fast to this time-tested rock of Lutheranism and deem it a sufficient basis for fellowship. It is obvious that any professor or pastor living and teaching in contradiction to this basis excludes himself from the fellowship thus offered."

We are not able to say to what extent this resolution reflects the sentiment of the American Lutheran Church. If it reflects a considerable portion of public opinion, it does not help advance the cause of closer relationships. Officially, the American Lutheran Church has accepted its committee report on the St. Louis union resolutions. These by no means limit necessary agreement to the contents of the Lutheran Confessions. Even so, our readers have a right to know what is going on. They also know our editorial position, repeated almost with wearisome repetition from 1914 to the present spring of 1946, to wit, that more than "essentials" come into consideration when we talk church union. A proposition such as that advanced in the sentence as quoted we consider a surrender of the position set forth in solemn resolutions of the American Lutheran Church and of our own Synod, that for church union it is necessary to agree on all teachings clearly set forth in the Word of God. G.

An Atlantic District Edition

Beginning with the September issue, the LUTHERAN WITNESS will appear with a special supplement for the Atlantic District. This District is composed of the State of New Jersey, of part of New York State, and the New England States. It has these many years supported the *Atlantic Bulletin* with English and German editions, and a very well-edited paper it was. Acting upon the synodical resolution of 1944 which recommended to all Districts the arrangement now in force in more than twenty synodical Districts, a questionnaire was sent to the congregations in the area referred to, calling for a referendum on the District-paper question. Of the 85 congregations that replied, 82 favored the supplement, and of those favoring the change, 51 asked for a two-page supplement, while 32 asked for a four-page supplement. To date more than 9,300 subscriptions are indicated for the LUTHERAN WITNESS and 500 for *Der Lutheraner*.

By this resolution we have a solid band of official District Supplements reaching from coast to coast, a testimony also to the unity of spirit which prevails in the Missouri Synod. G.

Variant Interpretations of Despotism

The Pope figured largely in the news during the first week in June, when Italy and France were having their popular elections. Pius XII all but designated the candidates for which a good Catholic Frenchman and Italian would vote. Without mentioning the Communists, he warned the faithful against voting for "the wreckers of Christian civilization," and urged Church followers to reject the spirit of "state absolutism." He advocated "a deep horror of all ideas of despotism, of every attempt at the forcible domination of other peoples."

On the whole, the vote has been favorable to the cause of Roman Catholicism in both countries. Communism suffered setbacks, and the "moderates" in both Italy and France seem to be in control. However, that same week, the United Nations subcommittee on Spain declared that the Franco government was a "potential menace to international peace" and recommended a world-wide diplomatic break with Spain unless the people discarded Franco at the latest by September. The subcommittee established that among other things "Franco 'conspired' with Hitler and Mussolini to wage war on the Allies" and that the present regime continues "persecution of political opponents." As things look now, when the United Nations Assembly meets Sept. 3, 51 nations will isolate Spain by withdrawing their ambassadors. For one thing, the possibility that atomic bombs are being manufactured in Spain is regarded as a situation "likely to endanger the maintenance of international peace and security." Franco came into Spain with the blessing of the Pope, and has since restored the Catholic Church to political power such as it had not enjoyed in Spain for many decades. Yet the United Nations subcommittee voiced its own "deep horror of all ideas of despotism" when it surveyed Franco's record.

We turned to another page of our evening paper of June 2, and this is what we find under a Buenos Aires dateline: "A government decree issued today ordered the registration of all religious organizations except Roman Catholic. The decree forbade the establishment of new Protestant missions or churches to work among the Indians and required that in the future all Protestant denominations must be approved by the local Catholic bishop before they can deal with the Government."

This is the way the Roman Catholic ideal of government works out in those areas in which it controls the ruling despots. G.

Sinister Attacks upon the Bible

Here is a man who writes a long article in condemnation of many words or expressions coming into our homes over the radio. He recalls that "in the good old days" some parents would swab out the mouth of a child with soap and water if the young one dared to use these objectionable expressions. He doubts that this treatment was effective. But then he also tells us that the Bible contains words and expressions which children ought not to use. In speaking of that he writes: "No parent in his right mind would give a young son or daughter an unexpurgated copy of the Bible." Now, it is true, the Bible contains narratives of very shameful sins. But we never heard of any harm being done by these accounts. When the Bible speaks of sins, it speaks in such earnest warnings and tells of such severe punishments which followed that a horror of sin is produced by these sacred records. The real harm comes from the comics and unsavory jokes and suggestive anecdotes which the world revels in. In them sins are pictured as matters for jesting. They are used to add spice to what would otherwise be dull and boring reading. To warn against Bible reading is not only unreasonable, but positively shameful and wicked, and when it is slyly injected in an article which speaks of other matters, it becomes a Satanic attack upon the holy Word of God.

Let these unauthorized writers say what they will, we Christians follow the command of our Lord "Search the Scriptures." Moreover, we are confident that God's holy Word is able to build us up and to give us an inheritance among them which are sanctified. Acts 20:32. S.

Our Nation and Independence Day

By AD. BEHNKE, St. Louis, Mo.

July 4, 1946, our nation will observe the 170th anniversary of the Declaration of Independence. 170 years ago our thirteen colonies had a population of about three million souls. For the greater part they were a people that loved law and order. But events in their political and economic lives had taken such a turn that they refused to bear them any longer. They had made known their grievances and begged relief, but that availed them nothing. Men like Washington, Jefferson, Adams, Franklin, Patrick Henry, were not opportunists; they were not hankering after power and position. They weighed the possible consequences of the statements in the Declaration of Independence. And they dared to go ahead.

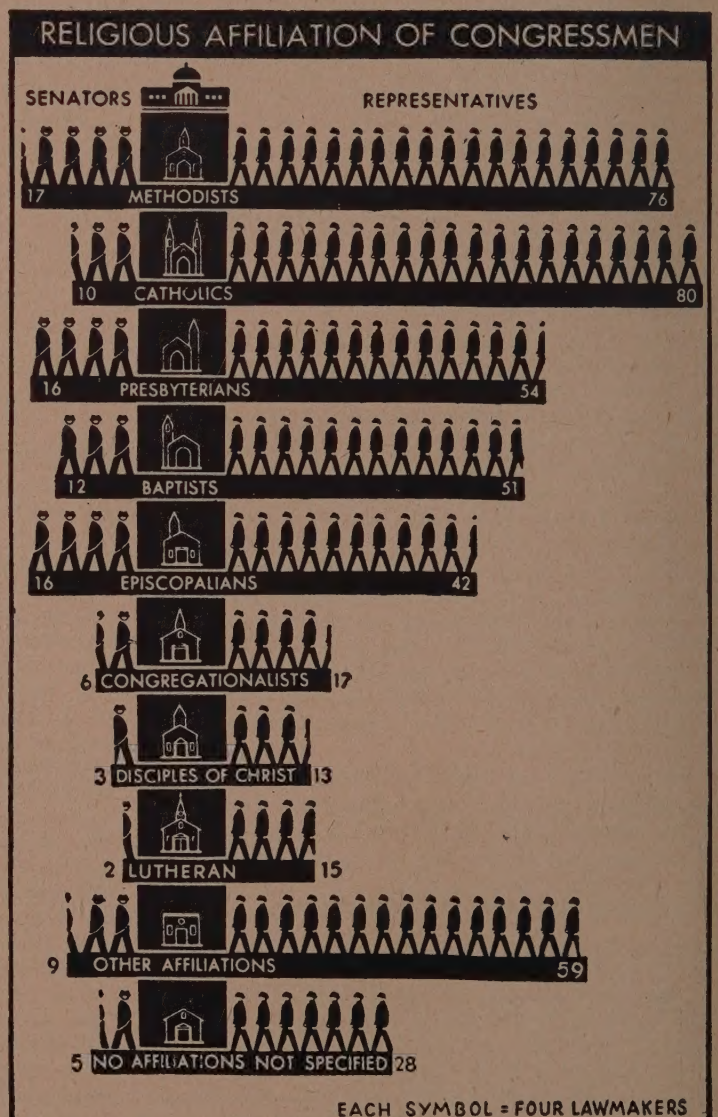
History has given us knowledge of the bitterness and costliness of the fearful struggle that ensued. As it went on, many of the colonists lost heart and courage and wished that the step toward independence had never been taken. However, the struggle continued and was crowned with success.

Since 1776 our nation has grown to number about 140 million people. Our America has welcomed people of all nations, all contributing to our national life. Since 1776 our nation has victoriously come through many wars. But, make no mistake about it, those wars have left ugly scars. Not only were fortunes sacrificed, not only did heavy tax levies become necessary, not only did periods of inflation follow, but, above all, the long rows of little white crosses in national cemeteries and on foreign soil increased to a staggering total.

In moments of calm, well-meaning statesmen have said: "Never again! That war must end all wars!" But, whether we like to hear and read it or not, wars will always be, because man is what he is — a sinner. The world has not yet seen the end of senseless and cruel warring; it never will as long as it remains. Matthew 24 tells us what awaits the world ere the coming of the Final Judgment. However, it would be folly were we to stand idly by. There is most important work to be done. That is: SOUL WINNING through the Gospel of Peace.

Our nation, compared with most of the other nations, is relatively young. But, under God's benediction, how strong! Its real strength is not its great population, its vast natural resources, its ever-increasing factories, its gigantic military might, its bulging purse, but its *Christian homes;* homes that know, enjoy, and trust the peace of God through Christ Jesus; homes that reflect the peace of God in the peace with God and fellow man.

The peace of God is consummated. The heavenly Peacemaker says: "Peace I leave with you; My peace I give unto you," John 14:27. You and I have received that divine peace. Then let us in God's name and at God's command proclaim that peace to our nation, yea, to the world, without fear or favor. That is our task. Jesus says: "Go!" Jesus promises: "Lo, I am with you alway, even unto the end of the world," Matt. 28:20. People trusting, living, proclaiming, the peace of God are the need of the war-scarred and tottering world. Will you, a Christian, accept the challenge? God make you willing, ready, steadfast, to do so. What wonderful Independence Day!



Prof. Madge M. McKinney, Ph. D., chairman of the Department of Political Science of Hunter College, New York City, has been carrying on a ten-year study of the influence of political candidates' religion upon the voters. Presented here in graphic form are her findings on the 78th Congress of the United States. They are reported in an article by Dr. McKinney in the current "Public Opinion Quarterly"

Prisoners of War Work Terminates

By T. W. STRIETER, Chicago, Ill., Executive Director

The Lutheran Commission for Prisoners of War held its final meeting on April 24, 1946, at the Morrison Hotel, Chicago. Commission members present were: Dr. Harold L. Yochum, chairman (now President of Capital University); Dr. C. E. Krumbholz, New York; Dr. John H. C. Fritz, Concordia Seminary; Dr. G. H. Bechtold, Philadelphia; Dr. Paul L. Dannenfeldt, Fort Wayne. Present *ex officio* were: Dr. Ralph H. Long, Executive Secretary of National Lutheran Council; the Rev. T. W. Strieter; Dr. W. L. Scheding; the Rev. Martin Piehler, Treasurer; Dr. E. Theo. Bachmann, Professor at Chicago Lutheran Seminary, the Rev. Otto A. Nothacksberger, representing the Ecumenical Council of Churches. It was regretted that Dr. J. W. Behnken and Dr. L. B. Meyer could not be present on account of other important engagements.

The Executive Director submitted a detailed report. He stated that as of April 1, 1946, there still remained 140,610 war prisoners of the original 435,000 in 124 U. S. camps. By May 1 the number dwindled down to 84,208. It is expected that practically all prisoners will have been evacuated by July 1st. Only a relatively small number have been released to return to their homeland. The majority have been sent to POW camps in France, England, the English occupational zone, Italy, and even into the Russian occupied zone. At the Commission's expense 366 boxes and cartons of 50 pounds or less containing the libraries (excess baggage) of imprisoned pastors and theological students, gifts of our Commission, were sent to the International Red Cross storage warehouse, New York. From there the luggage is forwarded to Geneva, Switzerland, and to the respective home address when called for.

The present and former field secretaries, along with the Executive Director, carried out the Commission's request of paying a last visit to groups of imprisoned pastors, covering a period of from ten days to two weeks. The purpose was to strengthen those for the difficult ministerial task awaiting them abroad. We are certain that the last spiritual visit to those pastors, and also among prison congregations, was well worth the cost and effort. Most of the Christian literature sent out from our New York book depository during the past three months has gone to European prison camps. During this period 512 cartons containing 107,785 books and pamphlets were shipped.

It was resolved to close the central office at 77 W. Washington St., Chicago, Ill., on May 31, but to continue the New York book depository as an agency of the Commission up to July 31, 1946, in order to put the vast amount of literature still on hand to the best use in the European area. This book depository has been under the able management of the Rev. L. Sanjek and his son Boris during the entire period of the Commission's activities.

Pastor Strieter, Executive Director, upon the Commission's request has written a brief history of the Lutheran Commission for Prisoners of War. Copies thereof will be sent to the libraries of all the Lutheran colleges and seminaries, to all the Lutheran archives, and to all the Lutheran church papers, etc.

Thus a Christian service will come to a close which was organized in October, 1943, continuing until May 31 and July 31, 1946. During this period the Commission gave unstintingly of their time for meetings and travel. For more than 2½ years six pastors served successfully as field secretaries, having received leaves from their congregations. Pastor K. Walter Schmitt, Pa., and Dr. W. L. Schoding, New York, were engaged by the National Lutheran Council, and Pastors F. J. Seltz, Minn.; T. W. Strieter, Ind.; Carl A. Gieseler, Colo.; and Henry Meyer, Ala., by the Missouri Synod.

Honorable mention must be made of the excellent co-operation of camp commanding officers and chaplains, who made it possible for 370 civilian pastors to break the Bread of Life to the war prisoners. 400 imprisoned pastors and theological students were equipped with, and strengthened by, the sound theology supplied by the Commission. Study groups and seminaries were organized for advancement in the Word of God. — Our chaplains blazed the way for us in European prison camps, enabling us to provide the Word for them also. Literature has been sent to scores of APO addresses abroad and from there distributed by the joyfully co-operating chaplains.

Many a civilian pastor began the work with much trepidation on account of language difficulties. However, now they as one man extol the praises of God for the privilege of ministering to men who required the one thing needful in their tribulations and who received it gratefully. Stacks of letters from chaplains, civilian and imprisoned pastors, and Christian laymen amply set forth the fact of the Savior's boundless blessings upon the Commission's labors in the Word. In a small measure the work was also extended to Italian and Japanese prisoners.

Pastors also served in the alien concentration camps which were under the jurisdiction of the Department of Justice. Central Americans served in the alien camps at Fort Lincoln, Bismarck, N. Dak., and repatriated now, have appealed for pastoral service in their Central American homeland. In the alien camp at Crystal City, Tex., much Christian instruction was done, and a group of youths was confirmed.

In the United States, Canada, and abroad the Commission distributed 350,000 hymnals, as many prayer books, 150,000 Bibles and New Testaments (of which 100,000 were furnished by the American Bible Society), 75,000 Catechisms, from 50,000 to 100,000 daily devotional booklets of each issue. Up to 23,000 copies of the *Kirchenblatt* and the *Lutheraner* of every edition and thousands of Christian books were distributed.

It is impossible to evaluate the visible and invisible blessings resulting from compliance with the Lord's gracious will: "I was in prison, and ye came unto Me." They will live in the hearts and attitudes of thousands of men, who will bring these blessings upon their families. Heaven will show forth the full harvest.

The Commission with all its helpers voices humbly the confession of the inspired Psalm writer: "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake."

There have been cordial relations between the two groups — the National Lutheran Council and the Missouri Synod — united into one Lutheran Commission for Prisoners of War. The deep understanding and the sincere confidence in each other increased from meeting to meeting. Under the guidance of the Lord of the Church this will also work together for good.

"Three Men in a Fiery Furnace"

We had completed the important business that took us to Chicago on June 4. All in all it had been a busy and tiresome day: the long trip up to the Windy City by motor after but four hours sleep the previous night, checking in at the room reserved for us in the historic La Salle Hotel, a two-hour conference with the Army and Navy Commission on the mezzanine, dinner at a Chinese restaurant in "the Loop," and a long evening stroll up Madison St. The three of us, Chaplains C. T. (Smitty) Schmidt, H. R. Klann, and I, decided to call it a day, and at 10:30 we took the elevator to our room, on the 16th floor. The room was No. 45, located to the rear of the elevator shafts. It had a single, large window, which opened on a small inner court.

This, then, was the prelude and setting to one of the most horror-filled nights of our lives. And we three had known long days and nights of terror before — Smitty on the front in Italy, Klann and I in the jungles and foxholes of Bataan, Corregidor, Luzon, and Mindanao. But on this night we were to know terror of a different kind. Discounting the accustomed noises of the city street, it was a quiet and peaceful evening. We three talked leisurely of the day's events, weighing the success or failure of our mission, as we prepared to retire. Eleven o'clock found each of us lost in deep sleep.

Sometime later Smitty's ear caught a warning sound — splintering glass and the cry of "Fire!" Springing to his feet, he woke each of us, repeating the warning he had heard. The three of us dressed quickly and automatically. "More Army stuff," I thought sleepily, picking up my wallet and pocket watch. It was exactly 12:25 A. M. How often we had been roused like this for fire drills aboard troop transports at sea! But the thought vanished almost as quickly as it had occurred, for our room had filled with thick, black smoke in a matter of minutes. It seemed more like an evil, poisonous fume than smoke. We needed fresh air. And quickly! Smitty raced to open the door, but slammed it shut immediately when met by the heat and the billowing smoke of the corridor. Klann tried the window — with no better results. The black monster threatened from that flank too. By this time the cries of fear and abject terror were mounting in volume, punctuated by the sound of slamming doors and crashing glass. But there was still no fire alarm; nor did we hear the comforting noise of a siren or bell far below.

As the minutes dragged on, the heat and smoke grew more intense. "Get flat

on the floor," I called as Smitty brought in heavy bath towels, which were soaked in cold water. The towels helped tremendously both as a cooling agent and as a filter. There the three of us lay, prostrate, saying not a word, coughing violently at frequent intervals, lungs, eyes, and noses burning as though sprayed with acid — and praying. Yes, praying as we had done so often in combat when the black-robed Angel of Death passed so closely that we heard the flutter of his wings; praying as men will pray when they make their peace with God in the few moments left to them — before they go down to the final darkness, into the age-long night of death; but praying quietly and confidently to the God who hears when sinners cry, the God who had proved His faithfulness so often in the bygone days of our years.

Suddenly there was a pounding on our door and a frantic cry for entrance. Into the room staggered a husband and wife, clad in pajamas. "Help us! For God's sake get us out of here!" the woman screamed. Smitty, lying nearest the door, rose and led them to the adjoining bath. Though they insisted on knotting the bed sheets to make a rope ladder, he forced them to lie on the floor and brought dripping towels for them. There these three remained for the time being, catching jets of fresh air that came in to them under the bathroom door from some mysterious quarter. By this time Klann was having great difficulty. He suffered from a chest cold, and I knew we must find relief quickly or perish. Once more I crept to the window, drawing it open about two feet. Heat and smoke surged in; but just as I was about to close it again, there came a puff of cool, fresh air. This was followed by more heavy smoke, but the cool blasts came once more, and then again. Klann crawled to the window at my call. By breathing in only the fresh air and burying our faces in the wet towels when the hot blasts beat upon us, we were able to regain our strength and a measure of composure.

From above fell pieces of flaming wood and debris, carried up the burning elevator shafts through the broken skylight on the top floor and over the side of the building. Those fragments were like shooting stars. As if to meet them, the thick black smoke from the lower floors billowed upward. The inner court into which we peered resembled a large square funnel, while the elevator shafts in the center of the burning hotel had become gigantic chimneys. The awful truth bore down upon us — we were caught between the two! Three men in a fiery furnace!

Klann and I decided at length to make a break for it, and calling to Smitty, we dashed through the door into the corridor. How it was possible for us to find and fight our way up the steps to the 18th floor God alone knows. Surely it was He who directed us. Far in a corner of that floor, on the Madison Street side, a small group crowded before an open window. Here the smoke was less heavy, and the in-coming air was fresher. After the space of fifteen minutes I heard a voice calling, "Fire escape here!" I decided to investigate at once. It was impossible to see the one calling. Nothing remained but to follow the sound of the voice. It came from some room across the corridor, the corridor which was like a huge oven of heat and smoke. I made a dash through it and found a gray-haired lady, all but hoarse, calling and pointing to an open window within a private room. The fire escape was there!

Once more I dashed back to bring Smitty and Klann and any of the others who would come. The three of us ran to the escape at once. Klann and Smitty passed on to the iron ladder first, followed by the motherly woman who had called us, called until now she was utterly exhausted. The poor soul could scarcely manage to crawl through the window; so we half dragged, half pushed, her through. One terror we had left behind, only to confront another. Would the fire escape hugging this burning building sustain the weight of the steady stream of survivors who were passing down those eighteen floors to the street below? Would some become still more panic-ridden and push others off the escape into midair? With every downward step we felt the ladder tremble. And from every floor came more and more people, some completely hysterical, some crying and sobbing, some tense and silent. At the sixteenth floor an old man walked on to the escape, weeping over a dead pet cat which he carried in his arms. As we descended slowly to the street, I looked into the windows of each floor opening on the iron ladder. What ghastly sights met the eye! On the thirteenth or fourteenth floor a woman lay dead, three feet from the window she tried to reach. Beyond her lay a man, also apparently dead. A fireman, moving up the ladder, entered here as we passed. Police and civilian volunteers helped us from the last rungs to the street.

We were safe at last!

Dazed, begrimed, and choking from smoke, but safe! The God who had shielded the three long ago from the licking flames in their fiery ordeal, that God had not slumbered nor slept but had kept watch over His own. Once more He had held us close until the Angel of Death had passed on.

The street below we found covered with fire hose. Barricades both held in check the thousands of civilian onlookers and prevented the exit of any cars which had been parked on La Salle Street when the fire broke out. My eye caught a vacant taxi, and the three of us, nauseous, and completely spent, took possession.

That taxi became a chapel, a chapel where three who had escaped the horrible death by burning burned the incense of thanksgiving.

W. HARRY KRIEGER, *Chaplain*
(Maj-ROC)

(Members of the Army-Navy Commission quartered at the La Salle were Rev. K. W. Schleede, Rev. F. C. Proehl, Rev. O. A. Sauer, Rev. O. E. Sohn, and Chairman P. L. Dannenfeldt. All were quartered on the sixth floor but had attended a late meeting and were still awake when the alarm was sounded.)

For Christ and Humanity

Our Church in Service to a World Stricken by War

Food Packages to the Needy in Foreign Lands

President Harry S. Truman has signed the bill, passed earlier by the House of Representatives and the Senate, to permit the sending of food packages by individuals to individuals in former enemy countries. However, at present this applies only to former enemy countries in the American Zone of Occupation. An 11-lb. food package may now be sent once each week to an individual residing in this zone. The Foreign Division of your Post Office will inform those interested regarding the size of the package, its weight, and the necessary customs declarations, which list the weight and value of each item of the contents.

As soon as word is received that restrictions governing the sending of food packages to individuals in the British, Russian, and French Zones of Occupation have been lifted, this information will be published.

Since the beginning of February the Service Department of the Emergency Planning Council, which activates Synod's vast European and Asiatic Relief Program, has been sending food packages to individuals in six European and one Asiatic country. It is now ready to expand this service by making it available to all our people. Purchases can be made at advantageous prices in sufficient quantities, and facilities are available to pack and mail thousands of packages daily.

Two types of packages will be sent, the one costing $4.50, the other costing $6.00. The latter package contains vitamin tablets. We were urged from many sources to include vitamin tablets and have selected those highly recommended by a prominent local physician, who considers them an excellent supplement to the meager rations allowed in foreign lands.

Our food list has been checked and approved by a competent dietetist, who is now serving on the staff of UNRRA in the American Zone of Occupation. It includes:

Coffee, tea, cocoa, Hemo, powdered milk (28 per cent butter fat), canned milk, Mazola Oil, Crisco, dehydrated soups, peanut butter, jelly, barley, rice, oatmeal, navy beans, lima beans, split peas, prunes, raisins, dried apples, pears, peaches, apricots, vitamins, chocolate bars, meat. This selection enables us to keep the nutritive value of our packages high, and at the same time allows for variety in the contents. We have on order bacon, oleo, lard, Spry, cheese, and other items. As soon as these are available for overseas shipment, we shall include them in our packages. Occasionally soap, needles, and thread are included.

If you have relatives or friends overseas who are in need, and wish to send them food regularly, we are ready to render this weekly service to you. Kindly send in the names and addresses (please print plainly) of those who are to receive these packages, specify the type of package you prefer, how frequently the same is to be sent, and enclose check or money order to cover cost of packages, *which includes the*

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New Doctors of Divinity

The following clergymen were given the honorary degree of Doctor of Divinity by Concordia Seminary, St. Louis, at the commencement exercises, June 8:

Gotthelf Christian Barth

President of Concordia Seminary, Springfield, Ill., was born as the son of the Rev. and Mrs. G. A. Barth on May 12, 1883, at Sandusky, Wis. When he was eight years old, his father accepted a call to the vicinity of Evansville, Ind. At the age of fourteen he was enrolled at Concordia College, Fort Wayne. He graduated from the Saint Louis Seminary in 1905. His first charge was Bertrand, Nebr. In 1910 he became pastor of St. Luke's in St. Louis. During his pastorate there he served on the boards of the Lutheran Hospital, the Lutheran Altenheim, and the Board of Foreign Missions. In 1921 he became president of Concordia College, Milwaukee. Three new buildings were erected on the campus during his incumbency. From 1928 to 1934 he broadcast the morning devotions from the chapel of Concordia College over WTMJ. From 1934 to 1945 he was pastor of Concordia Church in Cincinnati. He was elected a member of Synod's Board of Directors in 1935 and again in 1938. In 1941 he was elected Third Vice-President of Synod; in 1944, Second Vice-President. He became the president of the Springfield Seminary, succeeding Dr. H. B. Hemmeter, in 1945. In 1905 he married Louise Schneemann of St. Louis. Of their eight children one son is a minister in our Synod, and another is preparing for the ministry in St. Louis.

G. Chr. Barth

K. K.

Albert Henry Schwermann

Oldest son of the Rev. Wm. A. Schwermann and his wife Clara, nee Kempa, was born June 13, 1891, at Jefferson City, Mo. He attended Concordia College, Fort Wayne, 1905—1910, and Concordia Seminary, Saint Louis, 1910—1913. His first call came from Mellowdale, Alta., Can., at that time the northernmost mission parish in the Missouri Synod, a hundred miles northwest of Edmonton. Here he served twelve mission stations, scattered over a wide territory, doing most of his traveling in the saddle or by sleigh. At Mellowdale he taught a Christian day school as much as his travels would permit.

A. H. Schwermann

In 1916 he was called to Wetaskiwin, Alta., and from there served for several years also the congregations at Brightview, Peace Hills, Waldheim, and Ponoka.

After eight years in the ministry he became, in 1921, the first president of the newly founded Concordia College in Edmonton and has now served in this capacity for twenty-five years. He has done work at the University of Alberta in Edmonton and obtained the Senior Diploma of the Faculty of Education and a Permanent High School Certificate, with the bachelor degrees in arts and in education. During most of his summer vacations he traveled extensively, preaching and lecturing daily in the interest of the college. He has visited practically all parishes in the four western provinces, most of them repeatedly.

In the Alberta and British Columbia District he has served as chairman of the School Board and the Radio and Publicity Committee, as member of the District Board of Directors, twelve years as chairman of the Mission Board, and twenty years as co-editor and editor of the District paper. At present he is chairman of the District Committee on Lutheran Unity.

His hobby is music; he has attempted to arouse more musical interest by organizing cantata and radio choirs, a choral society, and orchestras among the young members of a pioneer District.

In 1916 he married Miss Hilda Hintz, oldest daughter of the sainted Rev. and Mrs. B. W. Hintz of Chicago. Of their three sons and three daughters, one son, Milton, died in 1927. Robert is serving as U. S. Army chaplain in Manila, and Norma is teaching in the Christian day school at Lodi, Calif.

K. K.

John Samuel Bradac

was born Nov. 26, 1889, in Myjava, Czechoslovakia, the son of Samuel and Christine (Dinga) Bradac. His parents emigrated to the United States while he was still young, leaving him in Europe for his education. This he received in the church school of his native town and in *gymnasia* in Moravia and Hungary. Coming to America at the age of eighteen, he continued his studies at Springfield, Ill., 1907 to 1912.

He was ordained on March 24, 1912, for the service of Bethlehem Church, Chicago, and St. Paul's Church at Whiting, Ind. He first lived in Chicago but moved to Whiting in 1914, where he served St. Paul's for thirty-four years. During these years he also served all the Slovak Lutheran congregations in the Chicago area: Dr. Martin Luther and Zion Churches in Chicago; St. John's at Cudahy, Wis.; Holy Trinity, Joliet; Holy Trinity, Streator, Ill.; Holy Cross, Blue Island, Ill.; and Shamrock, Tex.

His interest in the work of the Slovak Synod (now Church) at large led to his election to the following offices: circulation manager of *Svedok* (official organ), 1914—1916; secretary, 1916—1919; dean of Slovak students at institutions of the Synodical Conference, 1920—1926; vice-president, 1921; president, 1922—1939; chairman of Army and Navy Board, since 1941. He served on intersynodical committees of the Slovak Church, and is at present a member of his Church's Committee on Lutheran Union.

His literary contributions are: "The Doctrine of the Holy Trinity in the Old and the New Testament" (convention of 1916); "Eternal Life" (1920); "The Doctrinal Position of the Slovak Evangelical Lutheran Church" (intersynodical meetings, 1931—1934); articles in *Concordia Cyclopedia* (1927), in *Svedok*, the Slovak annual, and addresses delivered at the church conventions, 1922—1939.

He married Dorothy E. Mertel in Chicago, May 28, 1912. The Lord blessed their union with seven children, six of whom are living.

Pastor Bradac has always shown an interest in civic affairs in northern Indiana, in the national affairs of the Slovaks, and had a part in the founding of the Czechoslovak Republic following World War I, for which he received a citation from that republic.

K. K.

A portrait of Dr. Bradac was received too late for use in this issue.

Charles Albert Behnke

President of the Eastern District since 1945, was born Sept. 21, 1891, in Chicago, the son of Gustav F. and Adelina (Palenske) Behnke. He graduated from our Milwaukee Concordia in 1910 and from the St. Louis Seminary in 1913. He served his first charge in Three Miles, Mont., from 1913 to 1917. Since Jan. 13, 1918, he has been pastor of St. Mark's in Rochester, N. Y. He was elected Vice-President of the Eastern District in 1929 and again in 1938. Out of his interest in social work grew his "Psychological Implications in Pastoral Therapy," read before the Associated Lutheran Charities in 1936 and 1937. He has for more than ten years been a leader in Lutheran charities and inner mission work. He was the editor of the *Eastern District Bulletin* from 1925 to 1929. He is the co-author, with H. W. Bartels, of a book of Lenten sermons, *From Tragedy to Triumph*, and of *More than Conquerors* (1946).

Chas. A. Behnke

On Aug. 14, 1918, he married Miss Frieda Neumann of Chicago. They have two daughters.

K. K.

Intersynodical Conference

An intersynodical conference was held at the Lutheran service center at Temple, Tex., on May 14. It was attended by fifteen pastors of the Missouri Synod and by fourteen pastors of the American Lutheran Church. The Rev. J. H. Kollmeyer stated that the Doctrinal Affirmation was discussed in a frank and friendly spirit and that although divergent views were expressed, the discussion seemed so profitable that another such conference will be held on June 25.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

FOR CHRIST AND HUMANITY

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postage. Address letters and make checks or money orders payable to W. H. Schlueter, Treasurer, 3558 S. Jefferson Ave., St. Louis 18, Mo. You will receive an acknowledgment, and your packages will be sent on their way as quickly as possible. A tag with your name, stating that this is a gift package from you, will be enclosed in your package.

If you have no relatives or friends in these foreign lands, but desire to participate in the God-pleasing work of feeding the world's hungry, send in your check. The Council has bona fide names and addresses of needy people on file, to whom we shall gladly send food packages in your name. This is an opportunity for individuals and organizations to support a worth-while project.

It is self-evident that this service is rendered on a not-for-profit basis.

The need is great, urgent, desperate. Mr. Herbert Hoover, who visited 25 European and Asiatic countries at the request of the President of the United States to make a survey of their needs, has reported his findings to the nation. He has declared: "I have seen with my own eyes the grimmest specter of famine in all the history of the world." "Hunger hangs over the homes of more than 800,000,000 people." "And what of the children of Europe? This 1,500 calorie bottom level is dreadfully hard on children. While this diet . . . will pull adults through, it is not adapted to children. . . . The proof of this is an annual infant mortality rate as high as 200 per 1,000 children under 1 year in many cities. The further proof is that there are somewhere from 20 to 30 million physically subnormal children on the Continent. . . . Much the same could be said of tens of millions of children in Asia." "Millions of people will die this year because of lack of food." "Many youngsters and aged persons won't survive this famine. Millions of them will drop off."

We are confident that our fellow Christians will respond sympathetically and generously to the appeal for help which comes to us from the needy, hungry, starving millions of Europe and Asia.

"GIVE YE THEM TO EAT" (Mark 6:37).

LOUIS J. SIECK
Chairman of Synod's Emergency Planning Council

Communism at Work

Everybody with any knowledge of the present situation realizes the truth of a recent editorial in *Life* which says that we are already in the midst of a conflict with Russia. It may or may not break into war, but it is none the less a conflict of ideals and purposes. Everywhere in this country, Communists are working to destroy American production and to create chaos and confusion. There is scarcely a liberal in America who hasn't been asked to chair one or more Communistic inspired organizations. We in America believe so much in freedom of speech and organization that we must be especially on our guard against those who come to us claiming the use of our freedom in order to destroy it for their own selfish ends. It would be unfair to say that all these strikes have been Communist-inspired, but it would also be unfair to say that the Communists haven't done everything in their power to bring them about, and that Russia doesn't chortle at seeing America in its present state of chaos, where a few more or less self-appointed and self-perpetuating leaders can grab their fellow Americans by the throats and tell them to take it or starve. — F. D. Parker, in *Manchester (Conn.) Courant.*

Diet in Movies

Convicts in the San Quentin penitentiary in a poll expressed their unanimous preference for motion pictures that rate morally high. Further inquiry showed that these were the only kind of pictures which they were permitted to see. Dramatizations of crime and vice are ruled out as having a harmful effect on the convicts. Meanwhile millions of children night after night crowd the motion-picture houses and are shown the things that will twist a tender mind to think in the ways of crime. Is there any sense in feeding American children, just as teen-age delinquency is rising terribly, on attractive portrayals of wrongdoing until a proficiency in sin has gotten them behind bars, and then, when it is too late, to cut down their diet to nobler things? Isn't that which is harmful to a criminal certain to be doubly harmful to a child? And shouldn't our concern for the little boy and girl be twice that which we feel in such a belated way for convicts? W. F. BECK

Trust Jesus!

When darkness stretches o'er the lands,
When silence creeps upon the sands,
When sleep thy weary soul demands,
Trust Jesus!

When daylight slowly turns to night
And thy frail mind would fain see light,
When earthly griefs are still in sight,
Trust Jesus!

When troubles of this life oppress,
When cares the heart and mind distress,
When griefs and sorrows would enmesh,
Trust Jesus!

When friends and neighbors prove untrue,
When debtors pay not what is due,
When all your faults and sins you rue,
Trust Jesus!

When death, thy foe, is drawing near,
When life itself seems very drear,
When hellish torments make you fear,
Trust Jesus!

You have your Savior, kind and dear,
He always was and will be near
To help all those who misdeeds fear —
Trust Jesus!

He takes upon His back our cares,
He all our worries gladly bears
And substitutes much costlier wares —
Trust Jesus!

He is your Savior from all sin,
Your soul for heaven He would win;
Would you a nobler life begin,
Trust Jesus!

He brings us to eternal life,
Eternal comfort, without strife,
And gives us hope where sin was rife —
Trust Jesus!

F. B.

Ohio Lutherans Form Welfare Council

Dr. W. O. Doescher, professor of philosophy at Capital University and president of the Board of Directors of the Lutheran Welfare League of Central Ohio, was named first president of the newly organized Lutheran Welfare Council of Ohio at the organizational meeting Friday, April 26, at the Southern Hotel, Columbus.

The meeting was attended by leaders of Lutheran social service agencies from all points in Ohio representing the American Lutheran, United Lutheran, and Missouri Lutheran Churches.

The Council will serve as a common agency in social planning and encourage participation of all member agencies in building an adequate church social welfare program based on needs as they arise. It also will co-ordinate through conference and common agreement Lutheran welfare activities of the member agencies and will, on authorization of member agencies, represent them before public and private, State or community-wide agencies.

The Rev. R. H. Schroeder, president of the Lutheran Children's Aid Society of Ohio, Missouri Lutheran Church, was named vice-president. The Rev. Otto H. Dagefoerde, executive director of the Lutheran Inner Mission of Toledo and Lima, was elected secretary, and H. B. Falknor, member of the Board of Directors of the Lutheran Inner Mission League of Dayton, was appointed treasurer.

The executive committee consists of the four officers and two members at large, the Rev. Fred W. Heins, executive of the Lutheran Inner Mission of Springfield, and the Rev. C. A. Holmquist of the Lutheran Welfare League of Central Ohio.

The following agencies became charter members of the Council: the Lutheran Welfare League of Central Ohio, the Lutheran Inner Mission Society of Toledo and Lima, the Lutheran Inner Mission League of Dayton, the Lutheran Children's Aid Society of Ohio, the Lutheran Inner Mission League of Springfield, and the Lutheran Welfare Foundation of Youngstown. C. A. HOLMQUIST

Graduation at Concordia Seminary, St. Louis

June 7. The baccalaureate service at Grace Church, the Rev. Karl Kurth, pastor. A long procession of graduates, members of the faculty and the Board of Control in academic gowns. The hymn of invocation, "To God All Praise and Glory," accompanied on the great organ by the skillful hands of Martin Stellhorn, Mus. B., sounded the keynote of the solemn service rising from a vast assembly of men and women from all points of the compass, who had come to share the joy of sons and brothers about to scatter into all the world to preach the Gospel. Dr. R. C. Caemmerer led in chanting the liturgy; the Concordia Seminary

Chorus under the baton of Dr. Wm. B. Heyne sang the ancient, impressive "We Now Implore God the Holy Ghost"; then came the baccalaureate sermon by Prof. Martin J. Neeb, executive secretary of Synod's Board of Higher Education. He had chosen as his text Acts 22:14, 15, and from it he took the lesson for the young graduates: "God has called you: to know His will; to see that Just One; to hear His voice; to witness to all men." He said in part:

"Ours is the ministry of the Word. You must ask yourselves whether you continually obtain the truths which you preach from the Bible or whether you merely learned them from your teachers or assembled them from out of multifarious theological sources. In other words, will you teach upon the authority of the Word of God or upon the authority of human opinions? . . . There is danger of becoming so overwhelmed with the duties of our office that this basic knowledge of that Just One fades upon our hearts. . . . In this zero hour of your training I want to emphasize and revitalize according to the text that we are to hear only the voice of His mouth. Cling solely to the plain teachings of the Scriptures. It is not the Bible plus some other authority, plus tradition, plus human speculation, plus arrogant claims of theories of science, plus resolutions of the Synod, plus the opinions of a seminary faculty, or the comments of Luther himself, but the Bible, the whole Bible, and nothing but the Bible. — Twenty-two per cent of America's people are without church affiliation; 17 million children attend no Sunday school; 22 million youth of your age do not attend church; 2,179 congregations, almost half of all Missouri Synod parishes, have gained not a single adult in an entire year. The general Protestant Church in America has failed God and has failed America. And God has put His finger upon the Lutheran Church in our country. The future of the Protestant Church in this land depends upon the sincere leadership of the Lutherans. The Lutherans alone, and I mean all the Lutherans, have maintained a definite, firm, and Biblical stand upon the doctrine of the deity of Jesus Christ and on the positive teaching of the forgiveness of sin through faith in a crucified and risen Savior. . . . Gloom and pessimism were never more dangerous than at this moment. The call of the hour is for men who know His will, who have seen the Just One, who have heard His voice, and who will witness unto all men the things which they have seen and heard."

At the close of the service President L. J. Sieck formally dismissed the class of 1946.

The academic exercises of the commencement were held in the Seminary auditorium on the morning of June 8, with Martin Stellhorn again at the organ. The lection was read and prayer was offered by Dr. G. V. Schick. The Seminary Chorus sang Bach's "Sing Praises, Ye Faithful," under the direction of Dr. Heyne. In his address Dr. L. J. Sieck made reference to the centennial of the sister Seminary at Springfield, Ill. He then introduced Dr. R. C. Neitzel as a representative of that Seminary, who read a brief history of its first hundred years. Then Dean Jesse presented diplomas to the sixty-six graduates, whereupon the various degrees were conferred, Dr. Paul Bretscher presenting the 108 candidates for the degree of Bachelor of Arts, Dr. F. E. Mayer the 23 candidates for the degree of Bachelor of Divinity, Prof. Alfred M. Rehwinkel, head of the graduate school of the Seminary, the four candidates for the degree of Master of Sacred Theology. Dr. W. G. Polack, head of the history department, presented the first candidate in Concordia's history for the degree of Doctor of Sacred Theology, the Rev. Roy A. Suelflow, for several years assistant curator of Concordia Historical Institute, who will shortly go to China. Finally the honorary degree of Doctor of Divinity was bestowed upon the Rev. Chas. A. Behnke of Rochester, N. Y., President of the Eastern District of our Synod; the Rev. John S. Bradac of Whiting, Ind., former President of the Slovak Lutheran Church; the Rev. G. Chr. Barth, recently elected president of our Springfield Seminary; and the Rev. A. H. Schwermann, for the past twenty-five years president of our Concordia in Edmonton, Alberta, Can.; the last two in absentia. The citations were read by Dr. Th. Graebner. And when the Rev. Prof. Alex W. C. Guebert had pronounced the Benediction upon the assembly and the doxology had been sung, the graduates scattered to the four winds of the heavens, possibly not to meet again until they join in the eternal doxology before the throne of the Lamb. K. K.

Roy Arthur Suelflow

born March 24, 1918, at Freistadt, Wis., the son of Mr. and Mrs. Henry Suelflow, is a graduate of Concordia College, Milwaukee, and Concordia Seminary, St. Louis, receiving his B. A. in 1941, and in 1944 his Bachelor of Divinity. He received the degree Master of Sacred Theology in 1945. He then enrolled for the degree Doctor of Theology (Thesis: "The History of the Missouri Synod from 1872—1897"), which was conferred on him at the commencement exercises at the Seminary, June 8, 1946.

During his studies at the Seminary, he also did work at Washington University in St. Louis. At the end of this academic year, the degree Master of Arts was conferred on him by the University (Thesis: "Early History of Concordia Seminary").

On Sept. 23, 1945, he was married to Wanda Flora, nee Strelow, in her father's church in Litchfield, Ill. Mrs. Suelflow is a graduate of the Lutheran Hospital (Saint Louis) School of Nursing and an alumna of the Mission School at Concordia Seminary, being a member of the first class of women admitted to the Seminary. It was here that she met her husband, who was also studying in the Mission School. In July the Suelflows intend to leave for China, to serve in the Missouri Synod mission at Hankow. K. K.

St. Louis Concordia Seminary Graduates and Destination

Bartels, Wesley; Aberdeen, S. Dak.
Becker, Norbert; Philippine Islands
Behringer, Ocie; Southeastern District
Bertram, Robt.; studying on
Brack, Virgil; Woolstock, Iowa
Brack, Orlett; Norton, Kans.
Brauer, Martin; fellowship
Buerger, Martin; Hattiesburg, Miss.
Busch, Elsworth; Missionary, Oreg.-Wash. District
Cattau, Raymond; Oneida, Wis.
Daniel, Thos.; Bradford, Ont.
Ebeling, Henry; India
Geisler, John; Paris, Tex.
Gierach, Lester; Hines Creek, Alb., Can.
Gruell, Eugene; McAllen, Tex.
Gyle, Francis; Deaf Mission
Heilman, Marcus; Claremore, Okla.
Huber, Roland; Bible Grove, Ill.
Jaebker, Orville; studying on
Jaeger, Robert; Blytheville, Ark.
Jennrich, Walter; Vermillion, S. Dak.
Koenker, Ernest; studying on
Kucera, Jan.; Prince George, Va.
Lichtsinn, Edmund; Friona-Hereford, Tex.
Lindsay, Kenneth; Columbia Basin Area, Wash.
Meinzen, Luther; India
Merseth, Alf.; Norwegian Synod
Meyer, Daryl; North Bay, Ont., Can.
Meyer, Edward; Cohasset, Hill City, Remer, Minn.
Moellering, Ralph; studying on
Mueller, Herman; Sweet Home, Oreg.
Mueller, Paul; Zerkel, Minn.
Muhly, Lester; Midland-Kadoka, S. Dak.
Nauss, Milton; Buena Park, Calif.
Nieting, Lorenz; E. P. C.
Oermann, Edward; Isle of Pines, Cuba
Pelikan, Jaroslav; Valparaiso, Ind.
Peters, Arthur; Montana District
Plagens, Robt.; E. P. C.
Press, Gottfried; India
Ryding, Eugene; Montana District
Scherer, Ross; studying on
Schlueter, Orville; Needles-Blythe, Calif.
Schmiesing, Earl; Tulsa, Okla.
Schroeter, Robt.; studying on
Seboldt, Roland; Missionary, Mercedes, Tex.
Siefkes, William; La Moure, N. Dak.
Sohn, Edwin; candidate supply
Spitz, Paul; Wyoming
Steglich, Winfred; studying on
Stockamp, Corliss; Otto, Tex.
Strohschein, Arnold; Philippine Islands
Vajda, Ludovit; Shamrock, Tex.
Vincent, Arthur; Negro Missions
Visser, Robert; Fort Scott, Kans.
Voss, Theo.; fellowship
Vrudny, Walter; Central City, Pa.
Wendler, Harlan; Shattuck, Okla.
Widiger, Arthur; Schulenberg, Tex.
Wittrock, Theodore; Gardena, Calif.
Wolfram, Ernest; Vanport, Oreg.
Zwintscher, Victor; fellowship

Graduating Class, Seward, Nebr., and Appointments

Candidates

Brauer, Milford; Howard Lake, Minn.
Eberhard, Louis; Los Angeles, Calif.
Kessler, William; Peru, Ind.
Joseph, Wilbur; Elgin, Minn.
Naber, Darrell; Ludington, Mich.
Orlowski, Marvin; Vernon, Tex.
Petersen, Erwin; Madison, Wis.

Schauland, Ernest; Sidney, Nebr.
Scheer, Gordon; Denver, Colo.
Senske, Lewellyn; Hutchinson, Kans.

Woman Graduates

Henckel, Phyllis; Leavenworth, Kans.
Geisert, Maxine; Rogers City, Mich.
Kiehn, Ethel; Battle Creek, Nebr.
Meyer, Ruth; Vincennes, Ind.
Pieczynske, Frances; Los Angeles, Calif.
Ringenberg, Aurella; Sacramento, Calif.
Ziegler, Louise; Corpus Christi, Tex.
Morales, Frank; Houston, Tex.

Faculty News

St. Louis

Two emeriti of the faculty of Concordia Seminary were honored by their colleagues at a dinner June 3, tendered to the faculty by President Louis J. Sieck. The two men who received this unusual token of veneration and friendship were Dr. Theodore Engelder and Dr. Martin S. Sommer. Both are far beyond the age which entitles them to retirement, and by resolution of the Board they will enter the inactive list, so far as teaching at the institution is concerned, with the end of the present school year.

Dr. W. G. Polack was in charge of the speechmaking which followed upon the repast. Prof. Theodore Graebner was called upon to express the sentiments of the faculty in connection with the departure of Dr. Sommer from the list of active instructors. In recognition of Dr. Sommer's achievements as a classical scholar he addressed him in terms suitable to the occasion from Cicero's essay on *Friendship*. Similarly, Dr. Theodore Laetsch made an address evaluating the service rendered to his Church by Dr. Engelder. Dr. J. T. Mueller on behalf of the faculty spoke words of farewell to Dr. F. E. Mayer, about to leave for Europe on a mission in connection with the re-establishment of Lutheranism in war-stricken lands. Best wishes were extended to Dr. John H. C. Fritz, who is planning a visit to Hawaii during the summer. Those honored by the meeting had opportunity to make suitable reply, and also these speeches breathed the finest sentiments of mutual friendship and trust, as well as the thanks of the faculty to Dr. Sieck, who defrayed the cost of the ample meal which had been served. Upon invitation, Dr. L. Fuerbringer spoke charmingly about the gatherings of the faculty in years long past, his recollections mingled, as they usually are, with gentle humor.

Important among recent transactions of the faculty as a body was the adoption of a number of papers written by request of Dr. J. W. Behnken for the discussion by congregations and clergy of a number of points in doctrine and church practice. Propositions were accepted covering the following points: 1. The principle of Sola Scriptura and legalism; 2. Unionism and separatism; 3. The principle of love in the life and work of the Church; 4. Romans 16: 17-18; 5. Prayer fellowship. 6. What is divisive of church fellowship? While the discussion of these points continued through a number of meetings, no differences touching any doctrinal point or principle of church life developed.

At one of the closing meetings of the year the faculty committees for the ensuing period were elected, among these also the editorial staff of five for the LUTHERAN WITNESS and also the editorial committee of *Der Lutheraner*. The editorship of *Concordia Theological Monthly* will remain in the hands of Dr. Wm. Arndt, together with a committee. A highly important new development is the "field work" in which all students are now expected to participate. It is in the hands of a committee composed of Dr. Polack, Dr. Caemmerer, the Dean, and the President.

The following were elected the heads of departments in the Seminary: Dr. Wm. Arndt, Exegetical; Dr. R. Caemmerer, Practical; Dr. J. T. Mueller, Systematic; Dr. W. G. Polack, Historical; Prof. A. Rehwinkel, Philosophy and Education. Dr. Caemmerer remains recording secretary of the faculty and Dr. J. T. Mueller, corresponding secretary. G.

Lutheran Toastmasters' Club

Every first and second Monday of the month a group of Lutheran businessmen of Omaha meets around a dinner table at a downtown hotel to practice public speaking and to study the fine arts of parliamentary law. They call themselves the Lutheran Toastmasters' Club and are affiliated with Toastmasters International, Santa Ana, Calif. To date the club is composed of Lutherans from the Synodical Conference only. As far as we know, this is the only Lutheran group among the 375 toastmasters' clubs in the United States and foreign countries.

A typical program will begin with a dinner and business meeting. This is followed by an educational topic, in which the members are instructed in the organization and delivery of a speech, diction, use of gestures, parliamentary law, and other phases of public speaking. The next ten minutes are devoted to a table topic on current events or church affairs. The acid test comes in the speaking program proper. It consists in delivering addresses of five minutes each by four speakers. A critic is assigned to each speaker, who evaluates the speech according to a standardized rating. A rigid schedule is followed throughout the entire program since one of the integral parts of the training is to learn the "fine art" of limiting oneself to an allotted period of time. Not only does the individual benefit in his profession from such training, but he carries a wholesome leaven into the business meetings of his congregation and equips himself as a speaker at various civic affairs.

Present officers of the club are: Martin Bohlsen, president; Wm. Luedtke, vice-president; A. E. Fortmeyer, secretary-treasurer; A. Wise, sergeant at arms; W. Juergensen, district governor. A. C. BURROUGHS

Omaha, Nebr.

Passing a Milestone in Porto Alegre

The dire need of a Lutheran high school in Brazil is perhaps a thing that you men of America, having a state high school in almost every village and town, cannot well imagine. Our Church in the States is now teeming with highly educated men and women, who can occupy high and responsible positions in Church and State, who are respected by their fellow citizens, and whose words and deeds demand attention. Our Church in Brazil has almost none of them. I could almost be bold enough to say that I could count them on the fingers of my hands. And if we do not wish to be pushed aside, if our Church of the Reformation intends to rank high among other churches and demand consideration, we must have more educated men in our Church, we must have lots of them. It's clear as daylight that in Brazil we cannot permit the Catholics to educate these men for us.

While the establishment of a Lutheran high school is being agitated, I have good news concerning the progress of our Concordia Seminary at Porto Alegre.

Our government has decreed that all graduates from an accredited seminary may enter the university and take a course in the philosophical and classical department and thus be entitled to a professorship at any school of higher education (high school, college, or university). Pastor Leonidas Krey, a graduate of our Concordia Seminary here in Porto Alegre, then made the test. The rector of our university immediately, without asking many questions and without paying our institute a visit, recognized our seminary as an "adequate" institution and admitted him at once to the examination of admission, which everyone must pass, even those that have a diploma from a state college. Krey passed the examination with flying colors. After his examination in Portuguese, the chairman of the Board exclaimed, "A brilliant examination! Very seldom, if ever, has such a thing happened at this university."

Owing to the enormous amount of work that should be done in our congregations, I personally may not be much in favor of our pastors' continuing their studies at the university, but

I am elated about the fact that our Seminary received this official recognition and am thankful to Pastor Krey for bringing it about.

At the end of last year eight of our graduates enrolled for the state examination of the high school. Although over half of all the students enrolled failed in the attempt, all of our boys passed, and five of them occupied one of the first fourteen places. It certainly shows that our Seminario Concordia is rendering as good, if not better, services than any other school of the state.

But what we need is a Lutheran high school; then our young boys and girls could receive their higher education in a Lutheran atmosphere, get much religious instruction besides their regular course, and could attend the well-organized young people's societies of our churches in Porto Alegre.

When this comes about, a problem of long standing, which has worried us for decades, will have found its solution, a problem which caused us to lose many a youth who attended Catholic schools. PAUL SCHELP

Porto Alegre, Brazil

Nebraska Lutheran Welfare Council Proposed

Representatives of Lutheran social welfare agencies operating in Nebraska and representatives of various Lutheran bodies doing work in Nebraska met at the Rome Hotel in Omaha on May 6 and 7 in order to discuss the possibility of establishing a Lutheran Welfare Council in the State. The council envisioned at the meeting was not to have any administrative power, but would consist of an advisory group of representatives from the various agencies and Lutheran bodies in Nebraska. Such a group could by conference and discussion help in presenting a more united Lutheran front in solving some of the problems that are hampering Lutheran welfare work; for example, recognition by public boards and agencies engaged in welfare work. It was also recognized that such a council might be able to eliminate a certain amount of overlapping of services by inducing some institutions to specialize in certain phases of social welfare and thus increase the efficiency of service given.

Four separate sessions were held, in which attention was directed to (1) Hospitals; (2) Child Welfare; (3) Chaplaincies (institutional missions); (4) Care for the Aged.

Those who attended the meeting resolved unanimously to recommend the establishment of such a council.

It was planned to meet again before the month of August in order to make arrangements for a constitution, which may then be presented to the various welfare agencies and Lutheran bodies for consideration and possible adoption.

The Missouri Synod was represented by the Lutheran Hospital of Omaha, the Lutheran Old People's Home, the Children's Home Society, the Omaha Mission Society, the Norfolk Mission Society, and the two Nebraska Districts. Pastors Bangert, Staehr, and Koenig represented the Southern Nebraska District.—*Southern Nebraska Supplement.*

Letters from Readers

(EDITORIAL NOTE. — Contributions published in this column are related to some subject of general interest, but do not necessarily represent the opinion of this paper as an official organ of the Missouri Synod.)

TOWARDS RACIAL UNDERSTANDING

WHEREAS, The Church is interested primarily in the spiritual well-being of men and in the building of the kingdom of God, but also in the well-being of society, endeavoring to inculcate in its people a desire to seek the peace of the city; and

WHEREAS, A lack of a Christian racial understanding impedes the progress of the Kingdom and casts a stumbling block in the way of Gospel dissemination and causes chaos in society; therefore be it

Resolved, That we encourage the press of the Ev. Lutheran Synodical Conference to present to its readers in a more vigorous manner than heretofore what is a Christian racial understanding and to foster such action as may be necessary to the furtherance of such understanding.

Lutheran Race Relations Convention and Institute, St. Louis, Mo.
May 19, 1946

CONFERENCE RESOLUTION *RE* AFFIRMATION

The following is the resolution of the Pittsburgh Local Pastoral Conference, passed in its meeting of April 30, 1946. A copy of this resolution is being sent to you in accordance with the decision of the conference to request of you to publish it in the LUTHERAN WITNESS.

"Having studied the Doctrinal Affirmation over a period of months and compared it with the Brief Statement of the Missouri Synod, the Pittsburgh Local Pastoral Conference herewith sets forth its reaction to this document, proposed as a basis for effecting doctrinal unity between the American Lutheran Church and the Synodical Conference.

"WHEREAS, The language and terminology of the Doctrinal Affirmation, in contrast to the Brief Statement, is unclear and ambiguous; and

"WHEREAS, Some pertinent Bible passages have not been applied, as in the Brief Statement, to clearly and unequivocally set forth a point of doctrine; and

"WHEREAS, The language and terminology and the failure to apply these pertinent Bible passages leaves room for the old errors still taught in the American Lutheran Church; therefore be it

"*Resolved,* That we reject the Doctrinal Affirmation as a basis for union between the American Lutheran Church and the Synodical Conference; and be it further

"*Resolved,* That we continue to adhere to the unaltered Brief Statement as a clear definition of our position in the controverted doctrines."

THE PITTSBURGH LOCAL PASTORAL CONFERENCE
Per A. C. SCHALLER, *Conference Secretary*
McKeesport, Pa.
May 22, 1946

AFFIRMATION APPROVED

Pastor F. W. Falkenroth of Trinity, Beatrice, Nebr., reports that "after discussing the Doctrinal Affirmation in seven meetings, each lasting two hours or longer, my congregation has accepted it as being in full agreement with Scripture and as a sound basis for church fellowship with the American Lutheran Church."

LOSING OUR MUSICAL HERITAGE?

Am I wrong when I maintain that the song "Because," used for weddings in many churches other than Lutheran, should be discouraged in our churches because it fringes on idolatry?

Recently, one of our organists refused to play for the number and also for "I Love You Truly." The young couple listened to instruction and substituted "The Lord's Prayer." Later the organist was severely criticized for his stand, since the use of these selections had been tolerated before.

How can our organists, trained in the use of good church music, keep alive the musical heritage of our Lutheran Church if they should submit to play the shallow romantic expressions which people hear in the sectarian churches?

This matter has given me considerable uneasiness of mind.

MRS. C. W. SCHWICH
Brighton, Colo.

PROBLEM IN CALLS

May I suggest that you discuss in the columns of the LUTHERAN WITNESS the ethics involved when a call is extended to one who has been at his post for, let us say, less than five years? Surely, mutual adjustment and the establishing of an efficient work relationship require almost that long.

Let me clearly state that I am not criticizing the recipient of such a call, be he pastor or teacher; nor do I blame him for accepting it if he feels conscience-bound to do so. I hope the records of the calling congregation in such instances indicate that its pastor, resident or vacancy, has advised against extending a call to one whose present field was accepted such a short time ago. Matt. 7:12 might be suggested for consideration by congregations doing such calling.

Nashville, Ill. MRS. WM. H. BACKS

(Among the duties of District Presidents is listed the advising of congregations in the calling of pastors and teachers. The ethics involved in calling pastors or teachers who have served only a few years on a given post enters into the counsel which the District President, when called upon, will offer the congregation. It is one of the means provided by our Synod in order that the gifts which have been granted the Church may be used to the best advantage. — THE EDITORS.)

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Albert Philip Singer (died April 24, 1946), son of Mr. and Mrs. Philip Singer, born on August 17, 1906, in Edmonton, Alta., Can., attended our preparatory schools at Edmonton and Oakland and was graduated from Concordia Seminary, St. Louis, in 1931. He served Saint Paul's Church at Wyoming, Minn., 1931 to 1939; Emmanuel at Tipton, Ind., 1940 to 1946, when illness forced him to tender his resignation. He preached his last sermon on Oct. 21, 1945. He sought relief in hospitals in Indianapolis, Ind., and Fond du Lac, Wis., whence the Lord called him home. The Rev. G. Pieper, who had repeatedly visited him at the hospital, conducted a brief service on April 27 in Fond du Lac, basing his remarks on 2 Tim. 1:10. Burial was made the same afternoon from Zion Church, Neshkoro, Wis., the undersigned speaking on Acts 21:14.

On July 17, 1931, the departed was married to Dora Grosskreutz of Neshkoro, Wis., who, with two sons, Norman and Gordon, mourns his departure. He is survived also by his parents in Edmonton, four brothers, one of whom, Edward, is teacher in Grace Church, Cincinnati, Ohio, and four sisters, one of whom is the wife of the Rev. W. Eifert of Rochester, Minn.

M. HUEBNER

Teacher Arthur F. Rewinkel (d. Oct. 27, 1945) was born at Lyons, Nebr., Nov. 19, 1888. In September, 1902, he entered Concordia Teachers College at Seward, Nebr., graduating in June, 1908. His first teaching position was held at Wilcox, Nebr. In 1913 he became the principal of the Lutheran school at Leigh, Nebr., and in 1925 the principal of Emmaus School in Denver. He resigned in 1936 on account of illness. Subsequently he was active in the Colorado Adult Education Program for about five years, until he was forced to give up all work because of his impaired health.

He married Miss Matilda Schroeder on Aug. 14, 1914. A son and a daughter, together with their mother, and three grandchildren survive him. Memorial services were conducted in Emmaus Church, Denver, Nov. 1, 1945. The undersigned officiated.

H. G. HARTNER

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATE

Ordained and Commissioned:

Stelter, Herbert, as assistant pastor in St. Paul's Congregation, Sheboygan, Wis., by B. J. E. Stelter, Cantate Sun., May 19.

PASTORS

Commissioned:

Clausen, Walter P., as institutional missionary in St. Paul's Church, Sioux City, Iowa, by Henry Otten, Jub. Sun., May 12.

Schmidt, Arnold W., as institutional missionary, Knoxville, Iowa, by E. L. Wittenburg, Cantate Sun., May 19.

Installed:

Teske, Herbert J., in First Trinity Congregation, Wayne, Nebr., by O. E. Schlecht, Mis. Dom. Sun., May 5.

Trautmann, Karl R., in St. Paul's Congregation, Convoy, Ohio, by O. G. Hebestreit, Mis. Dom. Sun., May 5.

Abel, A. J., in Immanuel Congregation, Arriba, Colo., by W. A. Steil, Jub. Sun., May 12.

Mennen, Roswell E., in St. Mark's Congregation, Youngstown, Ohio, by George E. Mennen, Jr., Jub. Sun., May 12.

Predoehl, Theo. C., in Messiah Congregation, Redfield, S. Dak., by H. H. Kuehn, Jub. Sun., May 12.

Berner, Edwin E., in First Lutheran Congregation, Phillipsburg, St. John's Congregation, Kensington, and in Zion Congregation, Athol, Kans., by Herman Seyfert, Cantate Sun., May 19.

Koehnken, R. H., in Trinity Congregation, Durham, Kans., by K. E. Juengel, Cantate Sun., May 19.

Lilie, Marvin, in Christ Congregation, Churdan, Iowa, by W. E. Heddrich, Cantate Sun., May 19.

Luft, Theodore, in First St. Matthew's Congregation, Hanover, Ont., Can., by Pres. F. Malinsky, Cantate Sun., May 19.

Mueller, Randolph E., in Grace Congregation, Western Springs, Ill., by O. A. Groth, Cantate Sun., May 19.

Ross, Joel E., in St. Paul's Congregation, Aurelia, Iowa, by O. Braunschweig, Cantate Sun., May 19.

Schedler, O. A., in Concordia Congregation, Cincinnati, Ohio, by Walter Littmann, Cantate Sun., May 19.

Rodehorst, E. C., in Redeemer Congregation, Alexandria, La., by C. W. Mueller, Rogate Sun., May 26.

TEACHERS

Bartelt, Cand. Ralph, in Bethlehem Congregation, Milwaukee, Wis., by C. T. Kaiser, 3. Sun. p. Epiph., Jan. 27.

Dedications

Corpus Christi, Tex. (E. A. Wolf). The enlarged and renovated church of St. John's Congregation, Quasi. Sun., April 28, and the new school, Quin. Sun., March 3.

Naugatuck, Conn. (O. H. Bertram). The renovated church of St. Paul's Congregation, Jub. Sun., May 12.

Redlands, Calif. (Kurt Brink). The new parish hall of Christ Congregation, Jub. Sun., May 12.

Engadine, Mich. (O. Neumann). The new organ of Bethlehem Congregation, Jub. Sun., May 12.

Osman, Ill. (F. H. Reimann). The new pipe organ of Immanuel Congregation, Cantate Sun., May 19.

Conference Meeting

South Texas Pastors' and Teachers' Conference at the Lone Star Walther League Camp, La Grange, Tex., July 16—18. Conference Program: "Synod's Mission Expansion Program." Communion Service on Wednesday night. Announce intended presence or absence to Rev. R. Nerger, La Grange, Tex. — O. C. SCHREINER, *Secretary.*

Synodical Convention

The Alberta and British Columbia District of our Synod will meet June 30 to July 4 in Concordia College, Edmonton, Alta. Essay: "Doctrines, True and False." Essayist: Prof. W. A. Baepler. All other details will be found in the District paper. — A. FENSKE, *Secretary.*

Nominations for the Professorships at Concordia Seminary, St. Louis, Mo.

Chair of Systematic Theology

Rev. C. L. Abel, Chicago, Ill.: by St. Paul's First Ev. Lutheran, Aurora, Ill.

Prof. Walter W. F. Albrecht, Concordia Seminary, Springfield, Ill.: Trinity, Oak Park, Ill.

Prof. W. A. Baepler, Concordia Seminary, Springfield, Ill.: Trinity, Freistatt, Mo.

Prof. Paul F. Bente, Concordia College, Fort Wayne, Ind.: Concordia, Bourbon, Mo.; St. Matthew's, Sullivan, Mo.; Trinity, Lombard, Ill.; Concordia, Chicago, Ill.; St. Stephen's, Milwaukee, Wis.; Zion, Wilton Junction, Iowa; Christ, Oak Park, Ill.; Grace, Chicago, Ill.; St. Paul's, Chicago Heights, Ill.; Ev. Luth. Church of the Apostles, Melrose Park, Ill.; St. John's, Clinton, Iowa.

Rev. H. J. A. Bouman, Decatur, Ind.: St. Luke's, St. Louis, Mo.; Zion, Akron, Ohio.

Rev. E. W. M. Brewer, Williamsburg, Iowa: St. Paul's, Hilton, N. Y.

Dr. Theo. Dierks, Morrison, Ill.: Immanuel, Freeport, Ill.; St. John's, Chatham, Ill.; Christ, North Lake Village, Ill.; Bethlehem, New Haven, Mo.; Calvary, Wooddale, Ill.

President A. O. Fuerbringer, S. T. M., Concordi Teachers College, Seward, Nebr.: St. John' Ellinwood, Kans.; Bethlehem, Sylvan Grov Kans.; Bethany, St. Louis, Mo.

Rev. Arnold Grumm, Fargo, N. Dak.: St. John' Seward, Nebr.

Prof. Oswald C. J. Hoffmann, B. D., M. A., Cor cordia Collegiate Institute, Bronxville, N. Y Immanuel, Clovis, N. Mex.

Rev. Walter A. Huchthausen, Chaplain: S Peter's, Columbia Bottoms, St. Louis, Mo.

Prof. Paul F. Koehneke, Concordia Colleg Milwaukee, Wis.: Cross, Milwaukee, Wis Mount Olive, Milwaukee, Wis.

Rev. George Koenig, The Bronx, New Yor City: St. Mark's, Yonkers, N. Y.

Rev. Fred Kramer, Ellinwood, Kans.: Luthe Memorial, Richmond Heights, St. Louis, Mo Mount Olive, St. Louis, Mo.

Rev. F. W. Loose, Lorain, Ohio: Timoth St. Louis, Mo.

Dr. Lawrence Meyer, St. Louis, Mo.: Churc of Our Savior, Cincinnati, Ohio; St. John' Denver, Colo.; Trinity, Bloomington, Ill.

Rev. A. G. Merkens, M. A., M. Th., Oak Par Ill.: Windsor Park Lutheran, Chicago, Ill.

Rev. Henry Charles Miller, Frankentrost, Mich Zion, Bay City, Mich.

Rev. Theo. F. A. Nickel, Chicago, Ill.: Cros Yorkville, Ill.; Emmanuel, Aurora, Ill.; Goo Shepherd, Elgin, Ill.

Rev. Frederic Niedner, St. Charles, Mo.: S Paul's, St. Louis, Mo.

Mr. Jaroslav J. Pelikan, Jr., B. D., *c. r. m* Chicago, Ill.: Bethany, Chicago, Ill.; S Paul's, Fort Wayne, Ind.

Prof. Ewald Plass, Concordia College, Milwau kee, Wis.: Ebenezer, Milwaukee, Wis.; Beth lehem, Milwaukee, Wis.

Rev. Harold W. Romoser, B. D., M. A., Oa Park, Ill.: Bethel, Chicago, Ill.; Christ, Ch cago, Ill.; Trinity, Crete, Ill.; Second Avenu Lutheran, Sterling, Ill.; St. Paul's, Washing ton, Pa.; St. James, Chicago, Ill.

Rev. Walter O. Speckhard, Clintonville, Wis St. Luke's, Chicago, Ill.

Dr. L. W. Spitz, St. Paul's College, Concordi Mo.: First St. Paul's, Chicago, Ill.; St. Luke' Itasca, Ill.

Rev. G. H. Steffen, Sioux Falls, S. Dak.: S Paul's, Cuba, Mo.

Rev. A. Szegedin, Cuba, Mo.: St. John's, S James, Mo.

Prof. G. Viehweg, M. A., Concordia Colleg Austin, Tex.: St. Paul's, Concordia, Mo.

Rev. A. Wismar, Ph. D., New York City: Hol Trinity, The Bronx, New York City.

Chair of New Testament Exegesis

Rev. C. L. Abel, Chicago, Ill.: by Trinit Crete, Ill.

Prof. Victor Bartling, M. A., Concordia Colleg Milwaukee, Wis.: Cross, Milwaukee, Wis Mount Olive, Milwaukee, Wis.; Trinit Bloomington, Ill.; St. John's, Seward, Neb

Rev. William F. Beck, St. Louis, Mo.: Fir Lutheran Church, Chattanooga, Tenn.

Prof. Paul F. Bente, Concordia College, Fo Wayne, Ind.: Bethlehem, New Haven, Mo.

Rev. R. A. Biegner, B. D., Mount Vernon, N. Y St. Paul's, Hilton, N. Y.

Rev. H. J. A. Bouman, Decatur, Ind.: Chris Woodburn, Ind.; Ebenezer, Milwaukee, Wi

Dr. Theo. Dierks, Morrison, Ill.: St. Paul' Cuba, Mo.

Prof. Martin H. Franzmann, Watertown, Wis St. Peter's, Shaker Heights, Ohio.

Prof. C. A. Hardt, Concordia College, Milwau kee, Wis.: Second Avenue Lutheran, Ste ling, Ill.

Prof. Oswald C. J. Hoffmann, B. D., M. A Concordia Collegiate Institute, Bronxvill N. Y.: Luther Memorial, Richmond Height St. Louis, Mo.; St. John's, Denver, Colo Mount Olive, St. Louis, Mo.; St. Luke's, Ch cago, Ill.; St. Mark's, Yonkers, N. Y.

Rev. Herman Richard Klann, M. A., Chaplain Concordia, Nashville, Tenn.

Rev. A. T. Kretzmann, Crete, Ill.: the Ev. Luth Church of the Apostles, Melrose Park, Ill Cross, Yorkville, Ill.; Immanuel, Freepor Ill.; Emanuel, Aurora, Ill.; Calvary, Wood dale, Ill.; Christ, Northlake Village, Ill Concordia, Chicago, Ill.; Christ, Oak Par Ill.; Grace, Chicago, Ill.; Good Shepher Berwyn, Ill.; St. Stephen's, Milwaukee, Wis Trinity, Oak Park, Ill.; Trinity, Lombar Ill.; St. James, Chicago, Ill.; St. John's, Clin ton, Iowa.

Prof. E. L. Lueker, B. D., Ph. D., St. Paul's Co lege, Concordia, Mo.: Bethany, Chicago, I

Rev. Eric C. Malte, B. D., M. A., Wilkinsbur Pa.: Bethany, Pittsburgh, Pa.; Shore Have Euclid, Ohio.

Rev. Wallace H. McLaughlin, M. S. T., Pitt burgh, Pa.: St. Paul's, Washington, Pa.

Rev. Theo. A. Meyer, Fort Collins, Colo.: Im manuel, Clovis, N. Mex.

Rev. Henry Charles Miller, Frankentrost, Mich St. Paul's, Frankenlust, Mich.

Rev. Theo. F. A. Nickel, Chicago, Ill.: Chris Chicago, Ill.

FINANCIAL REPORT, Receipts February 1, 1946, to May 31, 1946

From Districts	Budget Accounts	Relief in Europe & Asia
Alberta and British Columbia	$ 1,628.04	$ 12,307.95
Argentine	——	——
Atlantic	22,895.21	25,646.63
Brazil	11.60	——
California and Nevada	3,736.66	24,449.90
Central	74,300.68	90,466.25
Central Illinois	23,967.12	36,884.35
Colorado	2,300.61	10,021.64
Eastern	16,599.28	19,736.29
English	38,196.93	28,843.25
Iowa East	11,700.00	27,210.52
Iowa West	25,539.54	41,876.66
Kansas	10,800.00	43,900.00
Manitoba and Saskatchewan	930.83	7,244.43
Michigan	76,881.73	64,677.42
Minnesota	41,951.30	74,382.97
Montana	913.27	4,712.77
North Dakota	3,595.94	17,698.50
Northern Illinois	69,253.21	50,712.19
Northern Nebraska	9,604.15	24,447.54
North Wisconsin	25,531.74	29,073.87
22. Oklahoma	4,270.13	9,433.16
23. Ontario	4,065.00	——
24. Oregon and Washington	5,597.01	31,064.79
25. South Dakota	2,689.70	19,540.04
26. Southeastern	8,265.95	12,524.59
27. Southern	4,672.41	4,033.06
28. Southern California	4,502.10	29,399.50
29. Southern Illinois	14,563.46	22,115.66
30. Southern Nebraska	10,205.42	31,529.91
31. South Wisconsin	48,819.48	54,209.94
32. Texas	6,415.59	25,775.38
33. Western	55,339.65	62,417.73
Total from Districts	$629,743.74	$936,336.89
From L. L. L. Endowment Fund	6,479.52	
From other Sources	12,592.92	50,471.21
	$648,816.18	$986,808.10

$17,302.66 was received last year for Relief in Europe and Asia, making a grand total of $1,004,110.76 to May 31, 1946.

THEO. W. ECKHART, *Financial Secretary*

A. C. Piepkorn, Chaplain: Grace, River Forest, Ill.; Windsor Park, Chicago, Ill.
V. H. W. Romoser, B. D., M. A., Oak Park, Ill.: Immanuel, Pittsburgh, Pa.; St. Paul's, Chicago Heights, Ill.
f. O. C. Rupprecht, M. A., Concordia College, Milwaukee, Wis.: Timothy, St. Louis, Mo.
V. Martin Sharlemann, Ph. D., Chaplain, Fort Oglethorpe, Ga.: Holy Trinity, The Bronx, New York City.
V. F. E. Schumann, Pittsburgh, Pa.: Concordia, Bourbon, Mo.; St. Matthew, Sullivan, Mo.
V. G. H. Smukal, Los Angeles, Calif.: Bethany, Hollywood, Calif.
V. O. Sohn, Flint, Mich.: Bethlehem, Detroit, Mich.; Calvary, Flint, Mich.; Holy Cross, Saginaw, Mich.; Immanuel, Sebewaing, Mich.; Layton Park English Lutheran, Milwaukee, Wis.; Mount Olive, Flint, Mich.; Mount Olive, Shelton, Wash.; Zion, Akron, Ohio; Zion, Bay City, Mich.
V. C. F. Weidmann, M. A., Bronxville, N. Y.: Trinity, Lenzburg, Ill.
H. W. Wente, M. A., Ph. D., St. John's College, Winfield, Kans.: Immanuel, Wichita, Kans.; St. Paul's, Concordia, Mo.; First St. Paul's, Chicago, Ill.; St. Luke's, Itasca, Ill.

The Electoral College will meet at Concordia Seminary on July 10, 1946, at 9:30 A. M. Any correspondence with regard to any of the candidates should by July 9 be in the hands of GEORGE W. WITTMER, *Secretary, Board of Control*, 3543 Pestalozzi St., St. Louis 18, Mo.

Announcements

Pastor Casimir S. David of Westfield, Mass., has been appointed Visitor of the Western Massachusetts Circuit since Pastor M. L. Steup has resigned as Visitor on account of illness. — J. RIPPE, *President, Atlantic District.*

Grace Church at St. Petersburg, Fla., has about 50 German hymnals and a large assortment of (English) Sunday school material which dates back about four years (C. P. H.). Shall be glad to send to any parish willing to pay part of transportation. — REV. R. C. STEINBACH, 1028th Avenue, North.

All pastors knowing of Lutherans that have moved to Temple City, Arcadia, and San Gabriel, Calif., and have the above post office addresses are kindly requested to get in touch with REV. EDWIN W. DAVID, 1023 N. Muscatel Ave., San Gabriel, Calif.

Anyone knowing of members from Synodical Conference Lutheran churches moving into the Mansfield, Ohio, community and surrounding territory, are kindly urged to send their names and addresses to the undersigned at once. — H. HERKAMP, Valley City, Ohio.

Wanted

California Concordia College plans to engage a full-time lady teacher of physical education for girls in the high school department. She will also be required to teach one or two other subjects, preferably commercial subjects, biology, or English. Anyone knowing of a person possessing the necessary qualifications will please correspond as soon as possible with DR. THEO. BROHM, *President*, California Concordia College, Oakland 3, Calif.

May Contributions
Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

A. H. Feuerhahn, Mexico City Mission, $5.00. M. Werfelmann, in memory of Rev. E. Werfelmann, Missions: India, 5.00; China, 5.00. Mrs. Wm. Eifert, Missions: Deaf, 2.00; Blind, 3.00; Japanese, 10.00. Mrs. Aug. Wischnewski, Europe, 5.00. N. N., Ill., Europe, 1.00. Sundry donors, in memory of Mr. Thomas O. Wold, Foreign Missions, 5.00. Widow on Old Age Pension, Europe, 2.00. Ladies' Joint Mission Group, Racine, Wis., Negro Missions in Nigeria, 60.60. Calumet Finnish Ev. Luth. Nat. Church S. S., Nigeria Missions, 33.37. Mrs. Ida Harriman, Radio Station KFUO, 15.00. Per Foreign Mission Office: Schumanns, Special Relief, Hankow, China, 5.00; Trinity S. S., Lincoln, Nebr., Stipendee, India, 10.00; Margaret A. Tessner, India Missions, 5.00; Mr. and Mrs. Wm. Mueller, Stipendee, India, 100.00; Zion Luth. Ladies' Aid, Brighton, Colo., Ambur hospital laundry equipment, 25.00; Foreign Mission Ladies' Aid, St. Louis, Mo., Ambur hospital laundry equipment, 600.00; Mr. and Mrs. Beattie and family, in memory of Frank Von der Ahe, Foreign Missions, 10.00; Mr. and Mrs. John Perko, Orphanage, China, 15.00; Mrs. B. Egolf, Youth Work in China, 15.00; First Luth. School, Fort Smith, Ark., Orphanage, China, 50.00.

Legacies and Bequests: Arthur H. Dreier, $361.25. Henry Breder, 500.00.

W. H. SCHLUETER, Treasurer

Changes of Address

Pastors:

Bickel, Adolf M., Grande Prairie, Alta., Can.
Boehmke, A. K., 4836 Bradley Blvd., Chevy Chase 15, Md.
Brammer, Martin G., 517 Eighth Ave., S., St. Cloud, Minn.
Brommer, Prof. C. F., 1462 Beryl St., San Diego 9, Calif.
Dorre, Walter E., 310 W. Cannon, Fort Worth, Tex.
Droutz, Harry H., R. 8, Columbus, Ind.
Dubs, E. R., Dodge, N. Dak.
Gerike, Victor F., R. 2, Parkers Prairie, Minn.
Graebner, Chaplain Eugene J., Hq. 15th Air Force, Colorado Springs, Colo.
Hansen, Paul G., 1000 S. Gilpin, Denver 9, Colo.
Karpinsky, R. A., *P. em.*, 1744 Deckner Ave., Green Bay, Wis.
Koeper, Vernon W., 550 Alexander, Memphis 11, Tenn.
Meyer, Dr. H., *P. em.*, Fulda, Minn.
Mix, Hubert E., Blackburn, Mo.
Mueller, Alvin A., R. 3, Seymour, Ind.
Norden, Erwin, 359 Blackshear Ave., Los Angeles 22, Calif.
Peyser, S. Erik K., 119 Washington Ave., Westport, Conn.
Polzin, E. H., *P. em.*, Boston, N. Y.
Prekel, H., *P. em.*, 2819 S. Kedvale Ave., Chicago 23, Ill.
Ranzau, A., Millersburg, Iowa
Schaefer, G. H., R. 3, Odebolt, Iowa
Schroth, R., *P. em.*, c/o D. C. Schilke, 3002 N. 54th St., Milwaukee, Wis.
Schwertfeger, H. A., 4859 N. Idlewild Ave., Milwaukee 11, Wis.
Stahnke, A. C., 11305 Magnolia Ave., Box 678B, Arlington, Calif.
Strasen, B., New Germany, Minn.
Werning, W. H., 482 Crandall Ave., Youngstown, Ohio
Wilk, A. W., *P. em.*, Amherst, Colo.
Windisch, P. G., *c. r. m.*, 1938 N. 24th St., Milwaukee 5, Wis.
Witte, Clarence, Swift Current, Sask., Can.
Zemke, O. H., *P. em.*, 512 S. Prairie Ave., Fairmont, Minn.

Teachers:

Beer, Walter H., 789 Graceland, Des Plaines, Ill.
Eifert, E. G., R. 1, Hamilton, Tex.
Hardt, Theodore H., 60 Yeamans, Mount Clemens, Mich.
Hueschen, E. P., Addison, Ill.
Lange, Henry J., 2819 S. Kedvale Ave., Chicago 23, Ill.
Leimer, Walter B., 330 Acoma, Denver 9, Colo.
Platt, Chester L., R. 3, Hillington, Mich.
Schumacher, Melvin, S. Main and W. Pacific, Independence, Mo.
Steffens, Paul F., 310 N. Frederick St., Cape Girardeau, Mo.
Steinweg, H. W., 760 N. Hendricks St., Montebello, Calif.
Thies, Alfred, P. O. Box 679, Mercedes, Tex.
Warnke, Erlo H., 3553 S. Hoyne Ave., Chicago, Ill.
Windisch, G., 1938 N. 24th St., Milwaukee 5, Wis.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
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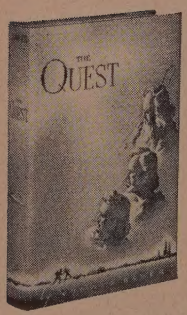

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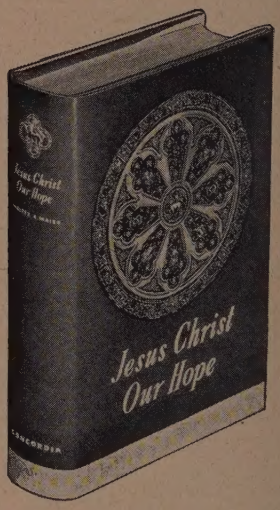

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